



How to stay firm upon *the sunnah*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him



رضي الله عنه | RadiAllahu `anhu
May Allah be pleased with him



رحمه الله | Rahimahullah
May Allah have mercy upon him

Introduction

Chapter One

A person's heart is between two fingers of Allāh.

It was narrated from the Prophet ﷺ:

1

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، مُيَرِّ كِلَاهُمَا عَنِ الْمُقَرِّيِّ، قَالَ زُهَيْرٌ حَدَّثَنَا عَبْدُ، اللَّهِ بْنُ يَزِيدَ الْمُقَرِّيُّ قَالَ حَدَّثَنَا حَيُّوَةُ، أَخْبَرَنِي أَبُو هَانِيٍّ، أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبَلِيَّ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ، يَقُولُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إِبْصَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ كَقَلْبٍ وَاحِدٍ يُصَرِّفُهُ حَيْثُ يَشَاءُ " . ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ " .

Abdullah b. Amr b. al-'As reported that he heard Allāh's Messenger (ﷺ) as saying: Verily, the hearts of all the sons of Adam are between the two fingers out of the fingers of the Compassionate Lord as one heart. He turns that to any (direction) He likes. Then Allāh's Messenger (ﷺ) said: O Allāh, the Turner of the hearts, turn our hearts to Thine obedience.

Sahih Muslim 2655

Due to this, it is imperative upon a Muslim to be scared as to whether he will die upon Islam or falsehood.

Imam Ahmad رحمه الله was asked:

2

"قُلْتُ لِأَبِي عَبْدِ اللَّهِ: مَنْ مَاتَ عَلَى الْإِسْلَامِ وَالسُّنَّةِ، مَاتَ عَلَى خَيْرٍ؟ فَقَالَ: اسْكُتْ، بَلْ مَاتَ عَلَى الْخَيْرِ كُلِّهِ"

“Abī ‘Abdillāh [Imām Ahmad] was asked: Whosoever dies upon Islām and the Sunnah, [have they] died upon goodness? He said: `` Be silent, rather they died upon all goodness.”

Siyar A'lām 11/296

This is what is meant by Husn-ul-Khatimah i.e. to have a good ending; dying upon Islam and Sunnah.

A believer must make sure that he lives by Islam and Sunnah so that he may die upon that inshaAllah.

There will only be two groups of people on the Day of Judgment. Allāh ﷻ says

3

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ

He replied, “Yes, and you will then certainly be among those closest to me.”

Surah Ash-Shu'ara: 42

There will be a group of people in Jannah and a group in the Hellfire. There won't be a third group. A Muslim must pay attention to this and be scared about their final abode in the Hereafter.

Calling Out to Allāh

Chapter Two

From the things that allow a person to hold firm upon the Sunnah is Dua.

One must make Dua to Allah as the Prophet ﷺ said

1

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، مُيَرِّ كِلَاهُمَا عَنِ الْمُقْرِئِ، قَالَ زُهَيْرٌ حَدَّثَنَا عَبْدُ، اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ قَالَ حَدَّثَنَا حَيَّوَةُ، أَخْبَرَنِي أَبُو هَانِيٍّ، أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنِ الْعَاصِ، يَقُولُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ كَقَلْبٍ وَاحِدٍ يُصَرِّفُهُ حَيْثُ يَشَاءُ " . ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ " .

Abdullah b. Amr b. al-'As reported that he heard Allāh's Messenger (ﷺ) as saying: Verily, the hearts of all the sons of Adam are between the two fingers out of the fingers of the Compassionate Lord as one heart. He turns that to any (direction) He likes. Then Allāh's Messenger (ﷺ) said: O Allāh, the Turner of the hearts, turn our hearts to Thine obedience.

Sahih Muslim 2655

It is upon Allāh whether He would like to keep a heart firm upon Islam or if He wants to misguide it. Therefore, one must increase in supplication to Allāh to keep their heart firm.

This is from the characteristics of the believers as Allāh ﷻ said:

2

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ ءَايَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَبِهَاتٌ ۚ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۚ وَالرَّسُخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ۚ كُلٌّ مِّنْ عِندِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

It is He Who has sent down to you (Muhammad صلى الله عليه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow Althat which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (Tafsir At-Tabarî).

Surah Aal-e-Imran: 7-8

3

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ
(They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."

Surah Aal-e-Imran: 7-8

It was narrated from Anas () that the Prophet ﷺ would often say:

4

"يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ"

"O Turner of the hearts, affirm my heart upon Your religion!"

Jāmi' al-Tirmidhī 2140

The Prophet ﷺ said:

5

"اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ"

"O diverter of the hearts, divert our hearts upon Your obedience!"

Sahīh Muslim 2655

From this, one can understand that making Dua for guidance is something that is narrated in the Qur'an and Sunnah.

Had Allāh willed it, you would be like the Faasiq. Do not think that just because you are seeking knowledge that you are safe from the Changer of Hearts. Rather, Allāh can turn you into one of the Sinners that are looked down upon it was narrated from Ibn Umar رَضِيَ اللهُ عَنْهُ :

6

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ، وَهُوَ عَلَى الصَّفا يَدْعُو يَقُولُ اللَّهُمَّ إِنَّكَ قُلْتَ ادْعُونِي أَسْتَجِبْ لَكُمْ وَإِنَّكَ لَا تُخْلِفُ الْمِيعَادَ وَإِنِّي أَسْأَلُكَ كَمَا هَدَيْتَنِي لِلْإِسْلَامِ أَنْ لَا تَنْزِعَهُ مِنِّي حَتَّى تَتَوَقَّأَنِي وَأَنَا مُسْلِمٌ .

Yahya related to me from Malik from Nafi that he heard Abdullah ibn Umar making dua on Safa saying, "O Allāh, You have said, 'call on Me - I will answer you' and You do not break Your promise. So I am askingYou, in the same way that You have guided me to Islam, not to take it away from me, and that You make me die while I am muslim."

Muwatta Imam Malik

What about us? Are we not in more need to make this Dua?

Keeping the Promises



Chapter Three

A Believer should be one who fulfills his promises. Allāh ﷻ tells us about a group of people who broke their covenant with Him.

وَمِنْهُمْ مَّنْ عٰهَدَ اِلٰهَ لَئِنْ ءَاتَيْنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَلَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ. فَاَمَّا
ءَاتٰهُمْ مِّنْ فَضْلِهٖ يَبْخُلُوْا بِهٖ وَيَتَوَلَّوْا وَهُمْ مُّعْرِضُوْنَ

And of them are some who made a covenant with Allâh (saying): "If He bestowed on us of His Bounty, we will verily give Sadaqâh (Zakât and voluntary charity in Allâh's Cause) and will be certainly among those who are righteous. Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqâh (Zakât or voluntary charity)], and turned away, averse ."

Surah At-Taubah: 75-76

When Allāh gave these hypocrites money, they became miserly, and they turned them away.

Allāh ﷻ then said:

2 فَأَعْقِبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمٍ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ. أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ

So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allâh) which they had promised to Him and because they used to tell lies. They not that Allâh knows their secret ideas, and their Najwa (secret counsels), and that Allâh is the All-Knower of things unseen.

Surah At-Taubah: 77-78

Allāh turned them into hypocrites by deviating their hearts. This shows that fulfilling your promises with Allāh and with the creation is a reason for Allāh to keep your heart firm upon the Sunnah.

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمُ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوَاءَ بِمَا صَدَدْتُمْ
عَنْ سَبِيلِ اللَّهِ ۚ وَلَكُمْ عَذَابٌ عَظِيمٌ

And make not your oaths a means of deception among yourselves, lest a foot should slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the Path of Allâh (i.e., Belief in the Oneness of Allâh and His Messenger, Muhammad صلى الله عليه و سلم), and yours will be a great torment (i.e., the Fire of Hell in the Hereafter).

Surah An-Nahl: 94

Even with non-Muslims one must keep their promise. Not doing so will cause your heart to deviate because you misguided the people away from Islam. This is because the non-Muslim who has a contract with a Muslim, sees the Muslim as an ambassador for Islam. Therefore, if the Muslim breaks his contract unjustly, the non-Muslim might think that all Muslims are like this.

The Prophet ﷺ said

- 4 حَدَّثَنَا ابْنُ سَلَامٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، نَافِعِ بْنِ مَالِكِ بْنِ أَبِي عَامِرٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ ".
Narrated Abu Huraira: Allāh's Messenger (ﷺ) said, "The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest)".

Sahih al-Bukhari 6095

and in another narration

- 5 حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُمَيَّرٍ، حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَرْبَعٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ خَالِصٌ وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُنَّ كَانَ فِيهِ خَلَّةٌ مِنْ نِفَاقٍ حَتَّى يَدْعَهَا إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ ".
'Abd Allāh b. 'Amr reported the Messenger of Allāh (May peace be upon him) as saying: Four characteristics constitute anyone who possesses them a sheer hypocrite, and anyone who possesses one of them possesses a characteristic of hypocrisy till he abandons it: when he talks, he lies, when he makes a promise he violates it, when he makes a covenant he acts treacherously, and when he quarrels, he deviates from the Truth.

Sunan Abi Dawud 4688

On the other hand, the Prophets were truthful and trustworthy. Allāh describes the Prophet Isma'el in the Quran:

- 6 وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ ۚ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا
And mention in the Book (the Qur'ân) Ismâ'il (Ishmael). Verily he was true to what he promised, and he was a Messenger, (and) a Prophet.

Surah Maryam: 54

In the explanation of this ayah, some of the scholars said that Isma'il promised to meet a man in a certain place at a given time. When the man did not come, Isma'el waited there for three days and three nights and Allāh praised Him for this action.

The Prayer

Chapter Four

Praying the Salah is another way a person can use to keep firm upon the Sunnah. This is because it is the connection between the believer and Allāh.

The Prophet ﷺ said

1 حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الصَّنْعَانِيُّ، عَنْ مَعْمَرٍ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ أَبِي وَائِلٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ وَنَحْنُ نَسِيرُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ . قَالَ " لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ يَسِرَّهُ اللَّهُ عَلَيْهِ تَعَبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ " . ثُمَّ قَالَ " أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ الصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ " . قَالَ ثُمَّ تَلَا: (تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ) حَتَّى بَلَغَ: (يَعْمَلُونَ) ثُمَّ قَالَ " أَلَا أَخْبِرُكَ بِرَأْسِ الْأَمْرِ كُلِّهِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ " . قُلْتُ بَلَى يَا رَسُولَ اللَّهِ . قَالَ " رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ " . ثُمَّ قَالَ " أَلَا أَخْبِرُكَ بِمَلَاكٍ ذَلِكُ كُلُّهُ " . قُلْتُ بَلَى يَا نَبِيَّ اللَّهِ قَالَ فَأَخَذَ بِلِسَانِهِ قَالَ " كَفَّ عَلَيْكَ هَذَا " . فَقُلْتُ يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ فَقَالَ " ثَكَلْتُكَ أَمَّا يَا مُعَاذُ وَهَلْ يَكُفُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

Narrated Mu'adh bin Jabal: "I accompanied the Prophet (ﷺ) on a journey. One day I was near him while we were moving so I said: 'O Messenger of Allāh! Inform me about an action by which I will be admitted into Paradise, and which will keep me far from the Fire.' He said: 'You have asked me about something great, but it is easy for whomever Allāh makes it easy: Worship Allāh and do not associate any partners with Him, establish the Salat, give the Zakat, fast Ramadan and perform Hajj to the HOUse.' Then he said: 'Shall I not guide you to the doors of good? Fasting is a shield, and charity extinguishes sins like water extinguishes fire - and a man's praying in depths of the night.'" He said: "Then he recited: 'Their sides forsake their beds to call upon their Lord.' Until he reached: 'What they used to do.' [32: 16-17] Then he said: 'Shall I not inform you about the head of the entire matter, and its pillar, and its hump?' I said: 'Of course O Messenger of Allāh! He said: 'The head of the matter is Islam, and its pillar is the Salat, and its hump is Jihad.' Then he said: 'Shall I not inform you about what governs all of that?' I said: 'Of course O Messenger of Allāh!'" He (ﷺ) said: "So he grabbed his tongue. He said 'Restrain this.' I said: 'O Prophet of Allāh! Will we be taken to account for what we say?' He said: 'May your mother grieve your loss O Mu'adh! Are the people tossed into the Fire upon their faces, or upon their noses, except because of what their tongues have wrought'"

Jami` at-Tirmidhi 2616

When speaking to Mu'adh ibn jabal, the Prophet ﷺ referred to Islam as the 'head of the matter' and he referred to the Salah as 'the pillar of Islam'. The job of a pillar is to hold up the building. Without it, the building would collapse; Like that if a believer's Salah is breaking down, his Islam is collapsing. When a person's forsakes his Salah, he has nothing to remind him of Allāh. As a consequence, the person's desires take over and guide him to do what he wants. The Salah also acts like a barrier between a person and the sin he is about to do; what Sin can a person do after remembering Allāh in Salah?

Allāh ﷻ says:

2

إِنِّى أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِى وَأَقِمِ الصَّلَاةَ لِذِكْرِى

"Verily! I am Allāh! Lâ ilâha illa Ana (none has the right to be worshiped but I), so worship Me, and perform As-Salât (Iqâmat-as-Salât) for My Remembrance.

Surah Ta ha: 14

This remembrance of Allāh is what stops the person from Sinning, the more khushou' a person has in Salah, the less likely he is to commit a Sin because he was just standing in front of the Lord of the Worlds!

The Salah constantly reminds a person of Allāh, this is why Allāh ﷻ says:

3

أَتْلُ مَا أُوحِىَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرِ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ٥٥

Recite (O Muhammad صلى الله عليه وسلم) what has been revealed to you of the Book (the Qur'ân), and perform As-Salât (Iqamât-as-Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e., disbelief, polytheism, and every kind of evil wicked deed) and the remembering (praising) of (you by) Allāh (in front of the angels) is greater indeed [than your remembering (praising) of Allāh in prayers. And Allāh knows what you do.

Surah Al-Ankabut: 45

The Prophet ﷺ said:

4

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ، وَيُوسُفُ بْنُ عِيسَى، قَالََا حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، ح وَحَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ، وَمَحْمُودُ بْنُ غِيلَانَ، قَالََا حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِيهِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ، وَمَحْمُودُ بْنُ غِيلَانَ، قَالََا حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ " . وَفِي الْبَابِ عَنْ أَنَسٍ وَابْنِ عَبَّاسٍ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ .

Narrated Abdullah bin Buraidah narrated from his father: that the Messenger of Allāh (ﷺ) said: "The covenant between us and them is the Salat, so whoever abandons it he has committed disbelief."

Jami` at-Tirmidhi 2616

In another narration:

5

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، كِلَاهُمَا عَنْ جَرِيرٍ، قَالَ يَحْيَى أَخْبَرَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، قَالَ سَمِعْتُ جَابِرًا، يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشُّرْكِ وَالْكَفْرِ تَرْكُ الصَّلَاةِ " .

It is narrated on the authority of Jabir that he heard the Apostle (may peace and blessings be upon him) saying. Verily between man and between polytheism and unbelief is the negligence of prayer.

Sahih Muslim 82a

Isn't the person who doesn't pray, turning away from the Deen of Allāh? How can he hope to remain firm upon the Sunnah if he does not pray? A person who prays and is still Sinning has not perfected his prayer, his Khushou', his sincerity, or his Khashyah of Allāh.

There is a difference between the one who establishes the prayer and the one who merely just prays. Allāh does not say, pray the Salah. Allāh says establish the Salah.

The Prophet ﷺ said

6

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ بَكْرِ، - يَعْنِي ابْنَ مُضَرَ - عَنْ ابْنِ عَجَلَانَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ عُمَرَ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ عَنَمَةَ الْمُزَنِيِّ، عَنْ عَمَّارِ بْنِ يَاسِرٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ الرَّجُلَ لَيَنْصَرِفُ وَمَا كُتِبَ لَهُ إِلَّا عَشْرُ صَلَاتِهِ تُسْعُهَا ثَمَنُهَا سُبْعُهَا سُدُسُهَا خُمُسُهَا رُبْعُهَا ثَلَاثُهَا نِصْفُهَا " .

‘Ammar b. Yasir said: I heard the apostle of Allāh (ﷺ) say: A man returns after saying his prayer while a tenth part of his prayer, or a ninth part, or eight parts, or a seventh part, or a sixth part, or a fifth part, or a third part, or half of it, is recorded for him.

Sunan Abi Dawud 796

There are very few who would get the full reward of the Salah due to their level of Khushou'. Moreover, a person's prayer is going to prohibit him from evil to the degree of how good his Salah is.

Friends Circle



Chapter Five

An individual's companions guide him one way or another (i.e to Jannah or Jahannam).

The Prophet ﷺ gave an example of a good and bad friend:

1

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ بَرِيدِ بْنِ عَبْدِ اللَّهِ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بَرِيدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِمَّا مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكِيرِ فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيكَ وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً وَنَافِخُ الْكِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً " .

Abu Musa reported Allāh's Messenger (ﷺ) as saying: The similitude of good company and that of bad company is that of the owner of musk and of the one (iron-smith) blowing bellows, and the owner of musk would either offer you free of charge or you would buy it from him or you would. smell its pleasant odor, and so far, as one who blows the. bellows is concerned, he would either burn your clothes or you shall have to smell its repugnant smell.

Sahih Muslim 2628

The Prophet ﷺ said

2

حَدَّثَنَا ابْنُ بَشَّارٍ، حَدَّثَنَا أَبُو عَامِرٍ، وَأَبُو دَاوُدَ قَالََا حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنِي مُوسَى بْنُ وَرْدَانَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ " .

Narrated Abu Hurayrah: The Prophet (ﷺ) said: A man follows the religion of his friend; so each one should consider whom he makes his friend.

Sunan Abi Dawud 4833

A Khaleel is the friend who, as the Arabs say, "it is the one whose love has entered into your heart.

The Prophet ﷺ advised us to carefully pick who we take as our Khaleel so that they do not end up dragging us to the Hellfire.

Allāh ﷻ said:

3

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا . يَوَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا . لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۚ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

And (remember) the Day when the Zâlim (wrong-doer, oppressor, polytheist) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad صلى الله عليه وسلم). "Ah! Woe to me! Would that I had never taken so-and-so as a Khalîl (an intimate friend)! "He indeed led me astray from the Reminder (this Qur'ân) after it had come to me. And Shaitân (Satan) is to man ever a deserter in the hour of need."

Surah Al-Furqan: 27-29

This person is biting his hands wishing he didn't take so and so as a friend!

Allāh ﷻ also said:



قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ. يَقُولُ أَأِنَّكَ لَمِنَ الْمُصَدِّقِينَ. أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَأِنَّا لَمَمْدِينُونَ. قَالَ هَلْ أَنْتُمْ مُّطَّلِعُونَ. فَاطَّلَعَ فَرَءَاهُ فِي سَوَاءِ الْجَحِيمِ. قَالَ تَأَلَّهَ إِنْ كِدَتْ تُزِيدُنِي. وَلَوْ لَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُخْضِرِينَ

A speaker of them will say: "Verily, I had a companion (in the world), Who used to say: "Are you among those who believe (in resurrection after death). "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?" (The speaker) said: "Will you look down?" So, he looked down and saw him in the midst of the Fire. He said: "By Allāh! You have nearly ruined me. "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)."

Surah As-Saffat: 51-57

This person speaking was almost destroyed because he took a bad companion, not even a Khaleel!

If a person's friends are dragging him down, he must cut them off. That is better for him than facing the punishment of Allāh.

Having Knowledge

Chapter Six

Another way to keep firm upon the Sunnah is for the person to have knowledge.

A person starts practicing Islam with a high level of Imaan because he learnt something new, he understood the reality of death, he learnt the truth of who Allāh is.

For a person to organically build up his Imaan, he must do so with knowledge. This is why Abu Bakr Al Ahdali says in his poetry,

لا سيما الفقه أساس التقوى

• • •

وبعد فالعلم عظيم الجدوى

**Knowledge has a huge status especially
Fiqh is the foundation of Taqwa**

Faraa'id al bahiyyah'

Fiqh, which is the understanding of the religion of Allāh, is the foundation of one's religion. The organic base of one's Islam is knowledge. A person's Imaan might decrease due to him Sinning but he does not recognise what happening because he has no knowledge.

Seeking knowledge pushes a person's Imaan up organically as opposed to someone who boosts his Imaan by going to heart softening lectures. The lectures might give him a huge Imaan boost, but his Imaan will fall off later.

The Prophet ﷺ said,

1 عن عبد الله بن عمرو رضي الله عنهما قال : قال رسول الله صلى الله عليه وسلم : (إِنْ لِكُلِّ عَمَلٍ شِرَّةٌ ، وَلِكُلِّ شِرَّةٍ فَتْرَةٌ ، فَمَنْ كَانَتْ شِرَّتُهُ إِلَى سُنَّتِي فَقَدْ أَفْلَحَ ، وَمَنْ كَانَتْ فَتْرَتُهُ إِلَى غَيْرِ ذَلِكَ فَقَدْ هَلَكَ))

“For every action there is a period of enthusiasm and after every motivation there will be a period of laxity. If after the decline one's action still conforms to my Sunnah then he will be rightly guided. If after the decline his actions are to other than it [i.e. the Sunnah] then he will be destroyed.”

Narrated by Ibn Hibbān 1/187, and authenticated by al-Albānī in Sahīh al-Targhīb 56

That minimal point is based on how much knowledge the person has. Even if he is not in that high level anymore, he still has the knowledge he sought; he still has a firm base in Islam.

Allāh ﷻ told the Prophet ﷺ:

2 فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۚ وَقُل رَّبِّ زِدْنِي عِلْمًا

Then High above all be Allāh, the True King. And be not in haste (O Muhammad صلى الله عليه وسلم) with the Qur'ân before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."

Surah Ta Ha: 114

Allāh ﷻ telling the Prophet ﷺ to ask Him to increase him in knowledge should be enough to motivate the person to seek knowledge.



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